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Memorials Concerning Deceased Friends
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MEMORIALS

CONCERNING

DECEASED FRIENDS:

MEMBERS OF

THE YEARLY MEETING

OF

PHILADELPHIA.

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MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Kennet Monthly Meeting, concerning our friend CALEB PENNOCK, *deceased.*

FROM a regard for the memory of this our dear ancient friend, and the lively recollection we have of his fervent religious engagements and pious labour amongst us, we believe it a duty we owe to survivors, to preserve some account of his life and conversation.

He was born in East Marlborough, Chester County, Pennsylvania, on the 28th day of the Ninth month 1752, of parents in membership with the Society of Friends. In early life he was deprived by death of the guardian care of his father, which circumstance left him under little restraint, and his disposition being naturally of a lively character, led him to seek the company of those of congenial views.

With such he was wont to indulge in gaiety

and merriment, inconsistent with the sobriety of a follower of Christ, and was at one time in danger of becoming entangled in the snare of intemperance.

But it pleased the Lord to arrest him in his downward career. At one time while in the midst of a convivial party, and partaking in the vanities that prevailed, he was suddenly smitten with powerful convictions of the sinfulness of such a course; and yielding to the impression, ceased from further participation in their amusements. Though thus divinely favoured, he did not for a time wholly choose the Lord for his portion, and the God of Jacob for the lot of his inheritance; for after his marriage, which took place in the year 1776, he neglected the attendance of mid-week meetings, saying, he thought it foolish in some who attended them. Some time afterwards a Friend in the ministry was concerned to revive in his family the words of David to his son Solomon, viz.: "and thou Solomon my son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind. If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever;" by which a lasting impression was made on his mind.

Being thus afresh awakened to a sense of his condition, he was made willing to resign himself

to the guidance and government of Him who willeth not the death of him that dieth, but would that the wicked should return from his ways and live. In after life, when adverting to this change he said, I then saw I had another Master to serve, and had to attend meetings both on first-days and in the middle of the week, and often to walk eight miles to Monthly meeting. He now became very careful in his outward calling, not to grasp after the things of this world, least he should lose a better inheritance; and in his dealings with men would rather suffer loss than contend for that which was lawfully his own; saying, he had enough, and that plenty was sent if rightly disposed of.

Believing himself called to the weighty work of a minister of the gospel, so deeply was he impressed with a sense of the awful responsibility that would rest upon him, and of his own unworthiness, that he evaded a compliance with the divine requisition, saying with Moses, "Kill me, I pray thee, if thou deal thus with me." But being strengthened to resign himself to Him who had thus called him, he became a faithful and devoted minister of the gospel of Christ.

In the exercise of this gift, he delivered that which was given him to utter with great simplicity, both of language and manner; believing that it was not the elegance of words, or the

manner of expressing them, but the savour of life accompanying them, that can alone render that which is spoken useful to the hearers.

We think it may be said of him, in the language of an Apostle, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." He was led at times to speak in a prophetic manner, but was cautious of publishing these unfoldings of the divine will, unless necessity was laid upon him.

Previous to the separation in the Society, he was often impressed with a feeling that something like a dark cloud was hanging over it, but had not seen by what way it was to come. And when it did approach, he was not enabled to discern the true cause at that time; but by turning inward to the same power that convicted him of evil in his youth, he clearly saw its dangerous tendency; and during its progress in the Society, he stood firm in the cause of Truth; and often laboured both publicly and privately with those who seceded from us, as long as he was able to attend meetings. So strong was the testimony he bore against that separating spirit, that after he was confined to his house by disease, he would, with much earn-

estness, impress on Friends who called to see him, the necessity of continuing faithful in treating with those who had thus gone out from amongst us.

The greater part of the meeting to which he belonged having joined with the separatists, he, with the few Friends that remained, held a meeting for worship at his own house; and this little company were often favoured with the presence of Him who testified, "that where two or three are gathered together in my name, there am I in the midst of them." They afterwards became members of Kennet particular meeting, held near Parkersville; which meeting he diligently attended, suffering nothing but indisposition to prevent him, and often when so feeble, that he had to be supported from his chair to his seat in the meeting-house.

The manifest departure in many Friends from plainness in dress, language, and the furniture of their houses, was a cause of grief to him; he thought, that instead of standing in the gap, and being way-marks to the people, such were aiding in drawing down divine displeasure. With sorrow he beheld them falling back into many things, against which our predecessors, through much suffering had maintained a faithful testimony. Although at times he felt so discouraged, when seeing and feeling the many

deficiencies within our borders, that he was ready to wish with the prophet; "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them;" yet he was made to believe, and strengthened to declare publicly, that the testimonies professed by Friends were in accordance with the gospel of Jesus Christ, and must prevail.

A few months before his decease he delivered a remarkable testimony at Kennet Monthly meeting, in which he said, the enemy in order to have successful instruments in his hands, has tempted many filling high stations amongst us, and has led them off, so that it may be said, the leaders of this people have caused them to err; and that these were leading away others; for the enemy had gotten up a counterfeit, and not only got it up, but had also got it to pass; that if we expect a counterfeit to pass, it must nearly resemble the thing itself, or it will not do; but after all, it will not bear inspection, however near the semblance might be. In the afternoon of that day, he observed in conversation, that the enemy was at times permitted to follow to the very gate; and added, "sometimes he tempts me to doubt whether I shall ever get inside, bringing all the sins of my youth before me, and making me to fear that I

have never fully repented of them. And what a sorrowful thing it would be, if, after all my struggle, I should be cast off at last; but I am made to feel it is the work of the enemy."

He was able to attend meetings, until within a few months of his decease, and was often much favoured therein, in the exercise of his gift. He desired that he might be clear of all men in the final hour; an hour, he said, that seemed more solemn the nearer it drew. In an opportunity he had with his family, not long before his departure, he said, "I think it right to tell you, that last night I lay some hours thinking of my latter end: all seemed pleasant; the scenes of my youth were brought up to my remembrance, when I so far went into vanity and folly; yet all seemed peaceful. The Lord is merciful to sinners; he was so to the poor publican; he went down to his house justified rather than the pharisee. I always found peace in giving up to what I found to be my duty, though it led in the way of the cross and deep provings. And 'though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eye shall see thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye

turn to the left.'" He then said, "my time has been lengthened out more than I expected; I think a change is near, though I feel as well as usual." Soon after he had a paralytic stroke, which confined him to the house the remainder of his life. During this period, he appeared like one that had nothing further to do, and in much sweetness of spirit awaiting the final summons to everlasting rest.

Towards the close, when speaking of his dissolution, he said, "it is solemn to think of it;" but added, "I shall go well. I shall be safely landed. I should be willing if the time had come for my release, but I must wait the right time." To a Friend who called to see him, he said, "Oh! what a nearness I feel, to all that are in unity with Friends." He frequently desired, that when his earthly tabernacle was dissolved, he might have an easy passage; which was granted. His strength gradually declined until the 25th of the Eleventh month 1843, when he quietly passed away while sitting in his chair, in the 92nd year of his age.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

A Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning MARY WISTAR.

UNDER a sense of the blessed efficacy of divine grace, in redeeming from the world and qualifying, for usefulness in the church, those who are obedient to its heavenly visitations, we are concerned to preserve some record of the life and character of our late beloved friend and elder, Mary Wistar.

She was the daughter of Richard and Elizabeth Waln, and was born in this city, in the year 1765. Her parents removing to reside in New Jersey, she passed much of her time at the house of her grandmother, Elizabeth Armit, whose pious example and watchful care over her, proved to be a great blessing. She was exposed to many temptations incident to an extensive circle of acquaintances, and indulged a fondness for gaiety, which was cause of uneasiness to her concerned friends. Yet in after life she could commemorate the preservation which attended her, when she knew not whence it came; and acknowledged that through unmerited mercy, she had often been restrained from open violations of our Christian testimonies.

In the year 1786, she was married to our

friend Thomas Wistar; a union which was permitted to continue during the unusual period of nearly fifty-nine years; and which, through submission to the manifestations of divine grace, was made remarkably conducive to their mutual growth in the Truth and their usefulness in the church. Not long after this event, it pleased the Lord to visit her with severe afflictions, and as expressed by herself, she was made to understand the language, "Who may abide the day of his coming? and who may stand when He appeareth?"

As she patiently submitted to these baptisms, she was enabled to surrender her own will to that of her heavenly Father, and bowing to the cross of Christ, she felt his yoke to be easy and his burden light; and under the renewed visitations of his Spirit, she became more and more enlightened to see the things which belonged to her peace. The testimonies of Truth became very precious to her: she found it her duty to exercise great watchfulness over her conversation, which was marked by humility and godly sincerity. She was led into simplicity in dress and in her domestic arrangements; and as her cares increased, was concerned to suffer nothing to interfere with the performance of religious duties.

She had a deep sense of parental obligation:

Feeling her own insufficiency for the right education of her children, she was led to seek for that wisdom which is "profitable to direct," and under its blessed guidance was enabled to govern them with firmness and gentleness, and to watch over herself, that her example might be consistent with her precepts. She sought suitable opportunities to imbue their minds with a sense of their dependence upon their heavenly Father, and direct them to the light of Christ revealed in the secret of their hearts. While thus endeavouring to discharge the duties of a Christian parent, she was often favoured with the spirit of supplication on behalf of her children, and the memoranda which she has left, give evidence that the exercise of her mind on these occasions was very fervent.

Thus coming up in the discharge of her domestic duties, as she grew in grace, the sphere of her usefulness was enlarged, and she became qualified more openly to promote the cause of Truth. Her judgment was clear and discriminating, and seeking to be preserved in dependence upon the wisdom which is from above, she was very useful in the administration of the discipline, uniting firmness in the maintenance of our Christian principles and testimonies, with forbearance and condescension towards all.

As an overseer, she laboured with offenders

in the restoring spirit of the gospel, with meekness and tenderness; and was often engaged to administer caution to such as were in danger of being led astray.

For many years she was an elder of this meeting, and filled this important station with humility and godly fear. Being brought into very close sympathy with those who were young in the ministry, her counsel was freely imparted to them, and she largely partook of their exercises.

In our meetings for divine worship, the solemnity of her countenance gave evidence of the introversion of her mind. In these seasons of waiting upon the Lord, she was often brought under a living exercise on her own account and that of others, and on returning from them, frequently expressed the refreshment she had experienced.

Both in her private deportment and in meetings, she was concerned that no cause of offence should be thrown in the way of any, especially of the young, and of those who were under serious impressions. Those who were entrusted with the care of young children, were particularly objects of her solicitude, and she often found it her duty affectionately to impress upon them, the obligation to bring up their tender

charge from early infancy, consistently with our religious profession.

As she advanced in years, this subject appeared to rest with increasing weight upon her mind. The last time she attended our Monthly meeting, when labouring under much physical weakness, she was engaged in great tenderness to impress upon mothers the necessity of faithfulness in the discharge of this important duty.

She was a diligent reader of the Holy Scriptures, and in her silent waiting appears to have been favoured with precious openings of many passages, to her comfort and edification. With the writings of our early Friends she was much conversant; often remarking the deep interest and instruction she had felt in tracing their Christian experience. Her memory being stored with incidents connected with the rise and progress of our religious Society, she was accustomed to dwell upon them in conversation, especially with young persons, and earnestly to recommend the perusal of these valuable works.

Being favoured with clear scriptural views of the doctrines of the Christian religion, as they have always been held by us; she was, in common with other faithful Friends, brought under great concern upon the appearance within our borders, of those anti-christian sentiments which

led to the recent secession of many individuals from our religious Society. Firmly upholding the testimony of Truth, and not shrinking from the trials to which she was thus subjected, she was very useful in the support of our discipline at that eventful period.

As she drew near the close of life, it was manifest that her mind became increasingly imbued with Christian love, which was evinced by meekness, patience, gentleness, and a forgiving disposition.

In the early part of 1843 her health declined, and in the Fifth month of that year she was attacked with paralysis, which for some months deprived her of the use of one side. During this afflicting dispensation, she was kept in resignation to the divine will, and was heard to say, that she did not wish it different. To a friend who visited her a few days after she was first taken, she expressed with much feeling, her sense that it was all right, adding, "how many things I have to be thankful for! how much of mercy is mingled in this cup of affliction." She partially recovered from this attack, but remained under great weakness of body, yet retaining the powers of her mind in much clearness and vigor. She continued to make exertions to attend our meetings for divine worship, when her infirmity was such as seemed to render the

attempt hazardous; and often returned refreshed and comforted.

Throughout her sickness she was preserved in quietness and serenity; enjoying the society of her friends, and making instructive remarks to young persons and others who called to see her.

She often expressed her sense of her unworthiness, saying, "that her hope of salvation rested solely on the mercy of God, through the atonement and mediation of our Lord Jesus Christ." During the last four months of her life she read much, and almost exclusively in the Holy Scriptures, which afforded her great consolation. She frequently said that the fear of death was removed, and that she felt willing to go; adding, although the time was hid from her, it could not be long.

She passed first-day, the 15th of the Twelfth month last, sitting up, but appeared more unwell than usual. It was evident that much solemnity covered her mind, although she said but little; about an hour after retiring for the night, a cough came on, with difficulty of breathing, and shortly after, she gradually reclined on the pillow, and as we reverently believe, fell asleep in Jesus.

Testimony of Muncy Monthly Meeting, concerning our dear friend ELLEN M'CARTY.

SHE was the daughter of Moses and Jane Roberts, who were among the early settlers in the neighbourhood of Cattawissa, [in Pennsylvania,] and at that time members of Exeter Monthly meeting. Her father dying when she was quite young, she was left under the care of her widowed mother and other branches of the family, in a situation not very favourable for literary or religious instruction; yet during this period she appeared to be preserved in a state of innocency and tenderness of spirit.

In the year 1798 she was united in marriage with Joel M'Carty, a member of Muncy Monthly meeting, and soon after removed with her husband to Elklands, [in Pennsylvania,] where a small settlement of Friends was then forming within the limits of this meeting.

In this retired situation, very much secluded from the busy scenes of life, and subjected to many of the privations attendant on the settlement of new countries, her mind became more deeply impressed with the importance of seeking those treasures which neither moth nor rust can corrupt.

Under these renewed exercises she often expressed the concern she felt on account of their not having a meeting for worship, and encouraged her friends to unite in making application for an indulged meeting, which was granted them in 1816.

She was very diligent in the attendance of our religious meetings, though frequently having to press through many difficulties and hardships in the performance of this important duty; often speaking of the sweet peace she was at times permitted to experience, when sitting in their little silent meetings; and encouraged her own family and friends not to suffer any worldly business so to engross their attention as to prevent them from a regular attendance.

Having thus learned in the school of Christ, the excellency of his government, and by yielding to the manifestations of grace in her own heart, she became qualified to invite others to come taste, and see that the Lord is good.

Though her literary acquirements were very limited, she was enabled in her public ministry to express herself in clear and impressive language.

Her early communications carried with them an evidence that they were from that Anointing which alone can qualify for true gospel ministry;

and in the year 1819 were approved by the Quarterly meeting of ministers and elders.

By closely following the leadings of the true Shepherd, she became a lively and acceptable minister; was a firm believer in the doctrines and principles of our religious Society, as set forth in the approved writings of our early Friends; and opposed to all speculative views and unprofitable theories. She bore a faithful testimony against the unsound views of Elias Hicks and his followers, being frequently led in her communications to express her full belief in the authenticity and divine authority of the Holy Scriptures, and in the divinity and offices of our blessed Saviour as therein set forth.

She several times visited the families of this Monthly meeting, a service for which she was well qualified; frequently administering counsel and encouragement suited to the conditions of those present.

With the approbation of her friends in 1830, she performed a visit in gospel love to the meetings composing Farmington and Scipio Quarterly meetings, [in the State of New York,] and to those of Friends in Upper Canada.

Although domestic duties necessarily claimed much of her time, having a large family of children, yet these seldom prevented her from attending to the calls of duty.

Christian love so warmed her heart towards the whole human family, that she was a truly sympathizing friend to the afflicted in body or mind. The last few years of her life were much spent in visiting and nursing the sick; frequently having to endure many hardships and privations when attending on the poor and remotely situated families of her neighbourhood. And while administering to the wants of the body, she was ever mindful of that more precious part, the immortal soul; endeavouring to turn their minds unto Christ Jesus, as the only hope and means of salvation.

In the last meeting she attended, the day before she was taken ill, she spoke of the shortness of time to some present, and encouraged those who might remain a little longer, to greater diligence in the attendance of their religious meetings.

From the first of her sickness, she was impressed with a belief that she should not recover, and was much engaged in fervent supplication to the Father of mercies, that he would be pleased to preserve her in patient resignation to his blessed and holy will.

The evening before her close, being asked if she would like to see her physician, she calmly replied, "No! there will be a change before morning;" and soon after requested her children

might be sent for; some of whom resided a few miles distant.

On their arrival, her powers of speech had so failed, that she could say little more than "I have told you the truth before;" and in a few minutes quietly passed away on the 20th day of the Fourth month, 1844, in the sixty-third year of her age.

A Testimony of Woodbury Monthly Meeting of Friends concerning JOSEPH WHITALL, *deceased.*

THIS our beloved friend, being removed from the church militant, as we believe, to the church triumphant, we feel engaged to bear our testimony to the power and efficacy of that grace, which enabled him from youth to advanced age, to advocate the cause of truth and righteousness in the earth, and preserved him, even unto the end, a zealous supporter of the doctrines and discipline of our religious Society, in their ancient simplicity and purity.

He was the son of Benjamin and Elizabeth Whitall, of Woodbury, New Jersey, and was born the 17th of Third month, 1770.

From some memoranda which he made of the "merciful dealings of divine kindness [with him],"

it appears he was visited by the day-spring from on high, in the seventh or eighth year of his age. He says, "It pleased the Lord to place a measure of his fear in my heart, that I became clearly convinced of the evil of telling an untruth, and of using naughty, idle words; and I have had, from a degree of experience, to unite with the Scripture testimony, "the fear of the Lord is the beginning of wisdom, and to depart from evil, a good understanding." But from a want of keeping here, I sustained great loss; yet the Lord was often near me in those my young and tender years, but I knew it not; and frequently between eight and twelve, I had to reflect on the awfulness of death, and to consider that even those of less age than myself were summoned to the grave. And I may acknowledge, in commemoration of divine kindness, I was preserved in a good degree of innocency."

About the fourteenth year of his age, he was sent by his parents some distance from home, in order to obtain a more liberal education than his own neighbourhood afforded; when he remarks, "As I was now separated from my old acquaintances, serious thoughtfulness began much to increase; and in those days I loved solitude and retirement. It was a time of the Lord's merciful visitation to my soul—yea, the day of my espousals to Christ, and of my enter-

ing into covenant with him." On his return, falling into what he calls wicked company, its leavening influence had an injurious effect, although he was preserved from gross evil.

About this time he yielded to a proposal of his father, to enter as a student of law, and in his nineteenth year left his parents' house for that purpose. Possessing a strong and cultivated mind, he entered into the study with an energy and perseverance, which were evidences not only of his delight in the profession, but of determination to secure some of the applause which the world often bestows on those who are successful therein. "And that cunning, subtle serpent, our adversary, the devil," he says, "began to tempt me more and more, with the honour and glory of the present world, which the Lord, our gracious helper, through his marvellous interposition, afterward stained in my view, and clearly manifested to my understanding, that he that persists to keep and enjoy a life in these things, is thereby disqualified for his holy kingdom, which consisteth not in meats and in drinks, but in peace and joy in the Holy Ghost."

Notwithstanding at this eventful period of his life, he was beset with the temptations peculiarly incident to the prosecution of his studies at the capital of the State, yet he was a sincere seeker

after truth, and in the habit of attending the public worship of different religious denominations, hoping to discover a light for his path, yet from his own acknowledgment, with very little success. Hearing there was to be a stranger at Friends' meeting, he thought he would also go there, though not expecting much; but on taking his seat, his mind was gradually introduced into such a feeling of solemnity, as he had scarcely before witnessed, and finding what was said corresponded with the evidence of Truth in his own mind, he was almost persuaded that among this people might be found that which his soul sought after. Procuring George Fox's Journal, with similar works, he soon became so much interested in their perusal, and in the Holy Scriptures, that his preceptor wrote to his father, advising him of the change in his son, commending his industry and good conduct, but suggesting the improbability, with his present seriousness, that he could make a successful lawyer.

It was while on a visit to his native place, about this time, that on going to bed at night, his mind was plunged into great distress, under a belief that it was required of him to give up the study of the law. So sore was the conflict, that he has been heard to say, "I thought it would have been impossible to have borne it

many hours; but by three o'clock in the morning my will became resigned, and falling asleep, when I awoke in the morning, the sun was shining full in my face, and never before had I enjoyed three hours of such delightful slumber, or witnessed such a bright and glorious morning. When I entered my chamber I so loved my profession, that, for the best farm in the county, I would not have resigned it; when I left it next morning, it was abandoned forever."

After this act of resignation he again became a member of his father's family, engaging willingly in employments, which a false estimate of things had recently made him consider as mean. While useful in disposing of the produce of the farm, he was keenly alive to the danger of having "his spirit leavened somewhat to that of the multitude" with which he had to mix, and after returning home one evening, he says, "I walked alone in the woods and was favoured to feel that mighty power, which is alone able to quicken and make alive, and to raise out of death and darkness. My mind was brought into a solid calm; the presence of the Most High was wonderfully manifest, and I entered into solemn covenant to be more attentive in future to the reproofs of instruction, which are the way of life."

He was a diligent attender of the meetings

for worship of our religious Society, to which he was shortly after united as a member, and in the twenty-third year of his age was married to Hannah, daughter of John and Elizabeth Mickle. Being favoured in this important step with the pointings of that wisdom which is ever profitable to direct, he was often led, in the course of his after life, to acknowledge the goodness and mercy of his gracious Lord, in giving and preserving to him a companion, who was so truly a help-meet for him. Settling in the neighbourhood of his birth place, he became a useful member of religious society, punctual at meetings, and as a parent manifesting a pious care in the education of his children, he was warranted in advising others of their duty in these respects.

Having passed through the needful baptisms about the twenty-fifth year of his age, he appeared as a minister of the gospel; and being kept in a humble, watchful state of mind, in dependence on the Lord Jesus, the giver of every good and perfect gift, he was enlarged in knowledge and utterance; being sound in doctrine, showing forth the excellency and sufficiency of that divine principle of light and grace which qualified him for this service, and kept him remarkably careful not to minister without

the heavenly life and power which made his ministry acceptable and edifying.

He has frequently been heard to allude to the awful state of feeling produced in the years 1797 and 1798, by the prevalence of the yellow fever; a number of his connexions, beside his father and a younger brother, to whom he was tenderly attached, being taken away [by death] in a very short time. He thought it his duty to wait upon the sick, notwithstanding the supposed contagious character of the disease. But in his memoranda he says, "my dependence and hope were fixed on the Lord alone, and I may thankfully acknowledge, that his holy sustaining help was near." On being in the chamber with his brother, who was very ill, he says, "I felt remarkably tendered and contrited: truly, it was a heart-melting time. I felt the spirit of supplication poured forth on his and my own behalf, and it was a season gratefully to be commemorated, for the precious sense at this time afforded. I thought I clearly saw a glorious mansion prepared for him, and I then gave up all hope of his recovery."

At a later period, being ill with the fever himself, a female relative who lived near, called to see him, and while at his bed-side, knelt in fervent supplication for one whose end was nigh at hand. As he was convinced of her near access

to the footstool of divine mercy, and supposing her allusion to be to his own departure, he could not reconcile it with a previous evidence that he should recover, given [to him] in that light which he believed was an emanation from the Spirit of Truth itself. Hence his mind was unable to comprehend what had been manifested, until a few days after, he was informed of the death of this beloved friend; when he was more than ever confirmed in the efficacy of that Anointing which teacheth all things, and is truth, and no lie.

Feeling a religious obligation to engage in the important service of superintendent of West Town Boarding School, he, with his wife, removed thither in the year 1811, where they laboured usefully and acceptably for several years, and were greatly endeared to both the teachers and pupils, to some of whom he was as a nursing father in their spiritual progress.

As a minister, he travelled but little, compared with many, though he was several times from home in the exercise of his gift, sometimes as a companion to others. A few years before his close, he was engaged in holding meetings for those of other societies, in different places in his own county, with satisfaction to himself and to those who were the objects of his concern.

Those who have partaken of his hospitality, can acknowledge that he attended to the apostolic injunction, "to entertain strangers." Being well versed in the Holy Scriptures and the writings of Friends, and possessing much general information on other subjects, his company and conversation were very instructive and attractive, not only to those of mature years, but also to the young; and he treated all, even when their sentiments differed from his own, with Christian tenderness and respect.

The decline of his health was very gradual; and for some years he was prevented from much active exertion. Yet his love for the cause, and the life and authority usually attending his ministry, did not abate, and in his last public testimony at our meeting, he was highly favoured, the power of Truth rising into dominion. He imparted much salutary counsel and fatherly admonition, and appeared to take a final farewell of the meeting; remarking, although our Society seemed as it were stripped and peeled, yet he was firm in the persuasion that a brighter day was advancing, and believed there were those now born, who would live to see it.

Some of his friends being with him a few weeks previous to his dissolution, after a sorrowful allusion to the existing war [with Mexico]; in a very

solemn and impressive manner he said, "notwithstanding this sad state of things, my faith is strong that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and that the knowledge of the Lord shall yet cover the earth, as the waters cover the sea; although none of us may live to see it, yet I believe it will be."

Being sensible of his approaching end, he was preserved in much quietness and resignation to the divine will; frequently speaking of himself as a poor unworthy creature, having nothing of his own to depend on: yet he was favoured at seasons to experience that soul-sustaining faith in the merits and mercies of his Redeemer, by which he was enabled to look forward with unclouded hope. He was confined to his bed but a few days. During this solemn season he was often heard to utter short petitions in a melodious voice, several times expressing an earnest desire that the work of sanctification might be thoroughly accomplished; and on one occasion ejaculated, with peculiar feeling, the language of the psalmist, "Oh that I might see thy power, and thy glory, so as I have seen thee in the sanctuary, because thy loving kindness is better than life."

On the evening of the 12th of Second month,

1847, he peacefully passed away from the trials attending this life, we humbly believe, to a glorious mansion of everlasting rest, having been a minister about fifty-one years.

Testimony of Muncy Monthly Meeting, in Pennsylvania, concerning MERCY ELLIS, *deceased.*

BELIEVING that the memory of the just is blessed, and that the example of those, who, through submission to the teachings of the Holy Spirit, have been enabled to fight the good fight, to keep the faith, and finish their course with joy, tends to animate survivors to follow them as they followed Christ, we are engaged to preserve some account of this our beloved friend.

She was the daughter of William and Mary Cox, of Deer Creek, Maryland, both of whom were valuable and exemplary members of our religious Society, the former acceptably filling the station of an elder, and the latter being an approved minister. It was their concern to endeavour to train up their offspring in the nurture and admonition of the Lord, and our dear friend has frequently been heard to commemo-

rate their pious care in this respect, as among the many favours which a merciful Creator had conferred upon her, and for which an account must be rendered.

In very early life she was sensible of the tendering visitations of the love of God to her soul, inclining her to choose the good and refuse the evil; and as she yielded thereto, she was strengthened to surrender her own will to the will of her heavenly Father, and to make some steps in that narrow path which leads to true peace. As she endeavoured in simplicity to follow the pointing of the divine finger, she became impressed with the conviction that some articles of her dress were designed more for show than for use, and that it was her duty to lay them aside, believing that an attempt to decorate the frail body, could not be agreeable in the divine sight.

She frequently observed in after life, that for little acts of simple obedience to apprehended duty, even in matters which are often deemed of small moment, she felt the sweet reward of heavenly peace. At this early period of life, the necessity of endeavouring to follow the dictates of the Spirit of Truth, however small its requirings might appear to the outward view, was so deeply engraven on her heart, that it became her primary engagement, and the go-

verning principle of her future course. Thus being faithful in the day of small things, she experienced a growth in grace, and was enabled to show forth in her example the fruits of the Spirit, in love, in gentleness, and in meekness of spirit.

In the twenty-fourth year of her age, she was united in marriage with our friend William Ellis, and soon after removed with him to this neighbourhood, where she continued to reside during the remainder of her life.

At the time of their settlement here, the country for a considerable distance around, was in a wilderness state, and they had to encounter many of the difficulties and privations incident to new settlements, but though of a delicate frame and accustomed to many indulgences, she was cheerful and contented in her allotment. A few families of Friends soon settled around them, whose society was congenial, but there was no meeting for divine worship near enough for them to attend, which was a source of deep concern to her exercised mind, and she felt it to be the greatest privation attendant on their situation.

The Monthly meeting to which they then belonged was distant about one hundred miles, notwithstanding which she several times attended it, performing the journey on horseback, through

a country but little cultivated, and over a range of lofty and rugged mountains. It was not long before an indulged meeting was granted them, in the attendance of which she was diligent and earnest, and has often been heard, even late in life, to remark upon the solid comfort and instruction she was permitted to experience in these small but solemn gatherings, and that she had great cause to commemorate the goodness and mercy of Israel's Shepherd, who thus watched over and cared for her, and preserved her from being entangled by the allurements of this fading world.

Under the precious and tendering impressions thus sealed upon her spirit by the fresh unfoldings of the day-spring from on high, she was strengthened to renew her covenant with the Most High, that if He, whom her soul loved, and who had watched over her from her early youth, would graciously continue to be with her, and give her food to eat and raiment to put on, he should be her God, and she would endeavour faithfully to serve him in the way of his requirings, during the residue of her days.

Believing that her divine Master had called her to the work of the ministry of the gospel, and been pleased to confer on her a gift therein, after passing through the necessary baptisms

and exercises preparatory thereto, she first appeared in that capacity about the thirty-ninth year of her age. Having been instructed in the school of Christ to distinguish the voice of the true Shepherd from that of the stranger, she was careful to wait for his renewed putting forth, and simply to follow his leadings; by which means her communications were made lively and impressive, ministering grace to the hearer and tending to the edification of the church.

Her first religious engagement, with a minute from her Monthly meeting, was to [visit] the families of this and a neighbouring Monthly meeting, which she was enabled to perform to the peace of her own mind, and to the satisfaction of her friends. She was subsequently several times engaged in religious labour in the city of Philadelphia, the State of New York and in Canada; and although she had a family of children around her, many of whom were small, and was deprived by death of her beloved husband, yet she was made willing to surrender all at the call of her Lord, and to run in the way of his requirings; not doubting that he who put her forth, would open the way and watch over those whom she left behind.

Her labours of love within the compass of this meeting were abundant, being deeply con-

cerned for the spiritual welfare of its members, warning and exhorting, and reproving with all long suffering and tenderness, desiring that all might be gathered into the fold of Christ, and become of the number of his sheep. She several times visited the families belonging to it, the last time being in the eighty-fifth year of her age. When laying this concern before her friends, she expressed the belief that it was an evening sacrifice required of her; and in the progress of it she several times remarked, that she believed it was her last visit of the kind amongst them. She earnestly encouraged the young and the middle aged, while strength lasted, to double their diligence to make their calling and election sure.

It was her lot to pass through deep afflictions, but she was favoured to experience the divine arm underneath for her support, and to hear his voice saluting her spiritual ear with the gracious promise, "I will never leave thee nor forsake thee." And she often remarked, that this consoling language had been a stay and support to her during the subsequent steps of her life.

In the attendance of our religious meetings, both for worship and discipline, she was an example of diligence, careful to bring her children

with her, and to encourage others to faithfulness in this Christian duty.

Until her bodily strength was impaired by advanced age, she generally attended the Yearly meeting, and frequently our Quarterly meeting, though distant from her residence several days' journey. Such was her concern to be found faithful unto the end, and to fill up the measure of service allotted her in the militant church, that she made great exertions to perform apprehended duty, even when the infirmities of age might seem to some a sufficient ground of excuse.

For the suppression of intemperance and the iniquitous practice of converting the gifts of a bountiful providence into a liquid poison, as she often termed it, she laboured much, both in public and private, several times visiting those not in profession with Friends, who were engaged in distilling, and labouring in love to dissuade them from an employment so unrighteous, and so destructive of the comfort and happiness of their fellow men.

She took a deep interest in the religious and literary education of children, and a school under the care of Friends, being opened near her residence, she extended the hospitality of her house to many who were remote from suitable schools, or who, from other causes, claimed her

sympathy and aid, and we have reason to believe that her watchful, maternal care over these, was blessed to some of them.

To the poor and those under affliction, whether of body or mind, she was a tender and sympathising friend, frequently engaged in searching out objects of charity, and prompt in her endeavours to afford them timely and suitable relief. Being of an affable and affectionate disposition, sweetened by the love of God shed abroad in her heart, she was courteous and kind to all, and was greatly esteemed and beloved by a large circle of friends and acquaintances.

She continued to attend our religious meetings until about two weeks previous to her decease, and though her bodily strength had much failed, her mind remained clear and vigorous, and she was frequently engaged in the exercise of her gift in a lively and acceptable manner. Her last public engagement was in fervent, solemn supplication to the Most High, on behalf of "the little meetings in this part of his heritage."

Having thus endeavoured to fulfil her social and religious duties in the fear of the Lord, and to occupy the gifts and talents entrusted to her, to the honour of the great Giver, she was enabled to contemplate the close of life without

alarm, often expressing a desire to be released, when it might be consistent with the divine will. Her spirit seemed clothed with peaceful quiet, calmly awaiting the final summons, as one whose day's work was done. She was taken ill on the 8th of the Second month, 1848, and was mercifully spared from much bodily suffering. To a friend who sat by her, she said, "If it should be the blessed Master's will at this time to proclaim a release, I hope it will be in mercy." On being reminded of the gracious promise made to her in a time of great affliction, before alluded to, she replied, "Yes! and his promises are yea, and amen forever!"

She quietly and peacefully departed on the afternoon of the 9th of the same month, having nearly completed her eighty-seventh year, a minister about forty-eight years; and we believe, that to her may be applied the language of Holy Scripture, "Blessed are the dead which die in the Lord, yea, saith the Spirit, they rest from their labours, and their works do follow them."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, concerning MARGARET HUTCHINSON.

To show forth the praises of Him who calleth the children of men out of darkness into his marvellous light,—to persuade the youth to submit to the visitations of the grace of Christ Jesus, and to cheer and encourage the weary traveller to hold on in the way of righteousness faithfully to the end, we feel engaged to give forth a testimony concerning our late beloved friend, Margaret Hutchinson.

She was the daughter of William and Elizabeth Fimister, and was born in Murrayshire, near Elgin, in Scotland, the 16th of the Sixth month, 1763, and was educated in the principles of the Presbyterians, her parents being members of that religious society. From her own account, her mother was careful to bring her up in the frequent reading of the Holy Scriptures, which she practiced daily, rising early in the morning and reading in them to her, the benefit of which she felt in after life. In the year 1775 they embarked for America, and after a tedious passage landed at Philadelphia. The death of her mother, which occurred in the following summer, was to her a great

affliction. Her father giving up housekeeping, her home was afterwards mostly with strangers, and at a time of life in which she greatly missed the affectionate care and solicitude of a pious mother, whose petitions were often put up for the preservation of her children. This loss was much made up to her in having the society of religious friends.

At an early period of her life the compassionate regard of her heavenly Father extended to her the visitations of his love and power, bringing her to see the sinfulness of sin, and drawing her into covenant with himself. In a letter to one of her grandchildren, which she dictated in her eighty-third year, she says, "I was here in a strange land, in early life, without my parents, and I have a testimony to bear to the goodness and mercy of a gracious God. I was visited in early life, and have great occasion to commemorate the gracious dealings of the Lord with me from childhood, who led me and fed me, and has been with me all my life long; and now, in my advanced age, is my stay and staff to lean upon. The Lord is good to them that fear him, that hope in his mercy."

She frequented the meetings of the Presbyterians until about the twentieth year of her age, when feeling her mind drawn to attend the meetings of Friends, she left them, and about

her twenty-third year, applied to become a member, and was received by the Philadelphia Monthly meeting. In her twenty-fourth year she was married to our esteemed friend John Hutchinson, who had been received into membership by the same meeting before their acquaintance with each other, and about the same time.

Being brought under the Lord's refining hand, and believing for a considerable time that it would be required of her to bear a public testimony in the work of the ministry, she passed through many baptisms preparatory thereto, and in the thirtieth year of her age, was strengthened to yield to the impressions of duty at one of our public meetings, uttering the language of the Saviour, "My sheep hear my voice, and they follow me, and the voice of a stranger they will not follow." Having had very little opportunity of acquiring any school learning, and being of a diffident disposition, it was a close trial to her to open her mouth in the assemblies of the Lord's people, but yielding in childlike simplicity to the gentle intimations of his spirit, she received courage and wisdom from him to answer his requirings, and her offerings were well received by Friends. In a short time after, she removed within the limits of this Monthly meeting, and when the time

appeared to have come, she was recommended and acknowledged as a minister.

Although her communications were mostly short and delivered in fear, yet they were often attended with the baptizing power of Truth, tendering the spirits of the hearers, and had at times a remarkably satisfying and strengthening virtue accompanying them, which is not produced by mere words. We do not mention this to eulogize the creature, but to the praise of the glory of His grace, who makes use of things that are not, to bring to nought things that are, that no flesh should glory in his presence.

She was a good example in watchfulness over herself, both in word and action, exercising the spirit of charity towards others, and cherishing the love and fellowship which subsists among the followers of Christ, while she laboured for the support of our Christian doctrines and discipline. She earnestly sought to gather all to the fold of Christ's sheep, often holding forth the invitation to come, taste and see, that the Lord is good; declaring that his mercies are new every morning, and that with him there is forgiveness and plenteous redemption, that he may be feared.

Under feelings of sympathy with the afflicted in body or mind, she often visited them from a

sense of religious duty, and thereby fulfilled the law of Christ, in bearing the burthens of others, and ministering counsel or consolation as her Master furnished her with it: this duty she practiced until a short time before her last illness.

She travelled but little from home, except to attend New York, Baltimore, and Virginia Yearly meetings once, and some of the meetings of Philadelphia Yearly meeting, having certificates of the approbation of her Monthly meeting on these occasions. But when ability of body permitted, she was diligent in attending all the meetings to which she belonged, and was a good example in the solidity of her spirit and in her manner of sitting in them.

In the year 1836, a close trial was allotted to her, in the removal by death of her beloved husband, to whom she had been united nearly fifty years; but relying on divine support, and resigning herself to the Lord's will and disposal, she said on that solemn event, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

In the fore part of the Ninth month last, she was taken unwell, and on the 5th fainted twice in the night, but next morning seemed relieved from sickness. In allusion to it, she remarked, "it shows the importance of having the day's

work done in the day time. I have been endeavouring for a long time, to live a day at a time, as though every day would be the last." Being more unwell the next day, she said, "It is an awful thing to die, to appear before the great Judge. I have not seen whether I shall go now or not. I may get better, and be here a little longer."

On the 9th, after reviving from a stupor she had been in, one of her children alluded to the possibility of her recovery, to which she replied, "I like to be with you, but am not anxious either way, either to go or stay; it must be as the Lord pleases." Again, "I believe I may say, although my body is greatly afflicted, the mind is at rest."

On the morning of the 11th, she supplicated for herself and children, "Oh thou great God and Father of our Lord Jesus Christ, be pleased to look down upon me, a poor unworthy worm of the dust. Thou hast been with me through a lengthened out life, strengthen me a little now in my declining years, to magnify thy great and adorable name, who, with the dear Son of thy bosom, art everlastingly worthy of all honour, thanksgiving, praise and renown, now and for evermore. And O be with my dear children, and guard them with the guardian angel of thy presence."

In the course of the day, when in much pain, she said, "Precious Lord, grant me patience, becoming, Christian patience," and queried, "when will the conflict be over?" Being asked on the following morning how she was, she replied, "My feelings are indescribable, but I must suffer;" and shortly after, "Dearest Lord, what shall I render unto thee for all thy benefits?" "The world by wisdom knows not God, neither can it know him." In the afternoon, addressing one of her sons, she said, "My desire is for thee and thy brothers, and all thy dear family, that you may so live as to gain admittance into the kingdom of that Saviour, who laid down his precious life that we might live—into that glorious kingdom of rest and peace, of which our blessed Lord told his followers, 'I go to prepare a place for you.'"

In the course of the day she bade an affectionate farewell to some of her children and grandchildren, expressing to them her fervent desire for their present and everlasting welfare, and commending them to the blessing and protection of the Lord. Her mind being also under exercise on account of the departure of many from the right way, she expressed her feelings in this manner: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep for the slain of my people—

not slain by the sword, but by the sin-pleasing pleasures of this transitory world. What avail all the pleasures of this sin-pleasing world, if we have not an interest in that Saviour who laid down his precious life for the sins of the world."

She addressed her daughters in a sympathetic and consoling manner, and to her sister said, "Farewell, my dear sister. I don't know that I shall be here long. Trust in the Lord, and he will sustain thee and keep thee. He has been my staff and my stay to lean upon, now in my advanced age." Being asked, whether she had any message for any friends in particular, she answered, "I love all who love the Lord Jesus in sincerity:" and a little after, "To the Lamb who hath redeemed us, be everlasting glory, honour and renown."

Notwithstanding she suffered at times much pain, her mind appeared to be stayed upon the Rock of ages, and much employed in contemplating the goodness, mercy and power of the Redeemer of men. Being asked whether any thing could be done to relieve the pain, she answered, "No;" and after a pause, said: "He was led as a lamb to the slaughter, and as a sheep dumb before her shearers, so opened he not his mouth." Again, "How can ye work the works of God, unless ye believe on him

whom he hath sent." In the afternoon she said, "I have believed, I have not followed cunningly devised fables, but living, substantial truth—this is what I have believed in for many years, Christ within the hope of glory."

Next morning, the 14th, she remarked, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour." About an hour after, "Oh Lord help me; O Lord be with me; thy poor unworthy creature." And soon added, "Death is shorn of all its terrors; the sting of death is sin—what shall I render unto thee?" Her close appearing to be near, she ejaculated, "O Father of mercies and God of all consolation;" and a little after, "They rest from their labours, and their works do follow them." She afterwards made supplication, of which little was understood but the closing words, "let thanksgiving and praise ascend;" and shortly after, "I thought I was almost through, and the door was opened." Again she supplicated, but little of which could be gathered. A pause ensued; she added, "O Lord release me;" which were the last intelligible words. The clothing of her spirit appeared to be prayer and praise, to the end, which was peaceful and serene.

Thus our dear friend departed, in the eighty-seventh year of her age, having been a minister fifty-six years; experiencing even to old age, in

a striking manner, the fulfilment of the apostolic declaration, "And the peace of God which passeth all understanding, shall keep your hearts and minds, through Jesus Christ;" and we doubt not that her purified spirit has joined the church triumphant in heaven.

May those who have witnessed her steadfast walking in the Truth, be incited by her lively example to lay hold of the offers of the same grace, following her footsteps, in giving up all for Christ's sake and their own salvation, that her place may not only be filled up, but many, through the power of an endless life, may be brought into the ranks of the Lamb's army, and be made instrumental in spreading his kingdom, and exalting and praising the name of the Lord God and of the Lamb, who is forever worthy.

Testimony of Chester Monthly Meeting, Penn'a, concerning SARAH EMLEN.

OUR beloved friend Sarah Emlen, having been a member of this Monthly meeting for many years, from the love we feel to her memory, and the remembrance and sense we have of her fervent religious engagements amongst us, we be-

lieve it right to preserve a memorial concerning her.

She was the daughter of Cadwalader and Phebe Foulke, members of our religious Society, and was born in Upper Freehold, Monmouth county, New Jersey, the 27th of Fourth month, 1787. From early childhood she had a great fear of, and reverence for, her heavenly Father, and a love of attending religious meetings, in which her tender mind was often humbled under a sense of divine goodness.

When about seven years of age, she was very much distressed with hearing some of her playmates use evil language; and retiring into a secret place, put up her petition to her Creator, that if he would be with her, and keep her from all such harm, she would try to please and serve him. In her sixteenth year, she met with a close trial, in the removal by death of her pious mother, whose dying injunction to her, to endeavour to live an innocent and virtuous life, made a deep and lasting impression on her mind.

Soon after she was employed in teaching school. While thus engaged, and for several years subsequently, she was at times exposed to unprofitable company, very uncongenial to her visited mind, but was preserved in a good degree of innocence. In relation to this period,

she says, "there is ground to fear that I too much lost sight of the tendering visitations which I had experienced in the day of sore conflict, and was too unwatchful; and yet, notwithstanding, there were seasons granted mercifully from time to time, as a ray of light breaking through my darkness, and showing me my lost and undone condition, and the need I had of a Saviour."

Deep and close trials, like wave after wave, were permitted to overtake her, which had a tendency, no doubt, to purify and prepare her for future usefulness. Her father, who had removed to Wheeling, Virginia, and whom she had joined in the autumn of 1806, was shortly after taken from her. She was afterward married to William Farquhar; who, in the following year, was also removed by death, as was soon after, her infant son. Being thus left without any to lean upon or look to for comfort, but the Lord alone, her fervent petition was, "keep me in the furnace of affliction till I am pure; make me humble and penitent."

She shortly after removed to Westtown Boarding School, and became engaged as teacher in that seminary. She was here favoured to enter more closely into covenant with her divine Master, that if he would be with her in the way she should go, she would leave all and follow him

in the way of his requirings. Dwelling in a humble, submissive state of mind, under the preparing hand of her heavenly Father, she believed herself called upon more publicly to espouse his cause, and after passing through some further deep conflicts of mind, came forth in the ministry; and continuing faithful to the gift committed to her, was acknowledged as a minister in the twenty-eighth year of her age.

In the following year she was married to our friend James Emlen, and became a member of this meeting, and remained so until a few months previous to her decease, when she removed with her husband, to reside within the limits of Birmingham Monthly meeting. She paid religious visits, with the approbation of Friends, to most of the meetings on this continent, and also held many public meetings from among Friends, and was several times engaged in the important and weighty service of visiting families. She frequently manifested a lively and fervent concern for the youth in our Society, that they might be prevailed upon to yield to the tendering visitations of heavenly love, with which they were favoured; and through submission to the divine will, and faithful obedience to its requirings, experience an advancement in the way of righteousness and true holiness, and thus become qualified to stand in the places of

those faithful labourers who had been removed from the church militant. When she met with any of this class who were secretly struggling under religious exercises, she was often brought into a feeling of near sympathy with them, and engaged to hold out the language of encouragement.

In her ministry her communications were generally concise, and accompanied with divine authority; and in her supplication at the throne of grace, she was deep and fervent. In the society of her friends she was at times cheerful and communicative, yet careful and guarded as to entering into conversation on religious subjects, and especially repeating the sacred name in a familiar or improper manner.

It having been impressed on her mind for several years, that it would be right for her to visit, in the love of the gospel, Friends in Great Britain and Ireland, she was liberated for that service in the year 1844; and although her bodily health was much impaired, she was enabled to visit many of the meetings in England and Ireland, and some in Scotland and Wales, to the relief and peace of her own mind, and to the comfort and edification of many among whom she laboured. After her return her health continued declining, yet she was able generally to attend meetings as they came in course, and

to visit some of those adjacent until near her close.

For some time previous to her decease, her mind was strongly impressed with the belief, that her time would be short, to which she frequently made allusion in her family, and to some of her friends. On the 24th of Seventh month she rode out, and before her return, was attacked with paralysis; but was able on getting home, to walk up stairs with some assistance. Shortly after she lost the power of articulation, yet remained for some time sensible of what was passing around her, and evinced by her countenance a remarkable degree of tranquillity and resignation; and sinking gradually, on the 27th of Seventh month, 1849, she quietly departed, in the sixty-third year of her age; and we doubt not, her purified spirit was permitted to join that company who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.

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